

Vol 1 #11

# MINISTERIAL SUPPLY

By

**B. Warren Brown**

Survey Secretary

**March 15, 1918**

Published by the

**Council of Church Boards of Education  
in the United States**

**Robert L. Kelly, Executive Secretary**

**19 So. La Salle St.**

**Chicago, Ill.**







## MINISTERIAL SUPPLY

---

The war is forcing a mobilization of the spiritual as well as the material forces of the country. It is recognized that the demands for leadership and trained men during and after the war will be more pressing than we have hitherto known. This compels us to take a careful stock of our spiritual resources to determine where we stand. Is there prospect of a shortage in professional men—doctors, teachers, and preachers—such as we may have in food and fuel? In particular, what is the prospect for the ministry?

### THE EFFECT OF THE WAR ON THE MINISTRY

In two ways the war has greatly increased what was already a serious deficiency in the number of available ministers: It has greatly increased the demand for ministerial services and at the same time cut off the supply. As to the demand, Robert E. Speer writes: "Hundreds of ministers have been called and hundreds will be called to serve as chaplains in the Army and Navy." Chaplain F. J. Prettyman, of the United States Senate, estimates that the war will require one chaplain for every 1,200 men of the Army and Navy. General Pershing has recommended to the War Department that the number of chaplains in the Army be increased to an average of three for each regiment, with an additional number assigned for detached duty. Candidates for the Navy must be under 31 years, 6 months of age; for the Army not over 40 years. In either case, they must be college graduates with high grade training and ability. It is therefore evident that the war is drawing off not only a large number of men, but a large number of the best men in the profession. The Y. M. C. A. is securing some hundreds of field secretaries and has already made serious inroads on college presidencies and professorships in church institutions. For the most part, these demands, which the church is glad to meet, represent only a temporary readjustment and will have no permanent effect on the ministry available after normal conditions are resumed.

**In shutting off the supply of new preachers, the effect of the war is far more serious and permanent.** As the great proportion of theological students are of draft age, there has been a considerable tendency toward

voluntary enlistments. Many of those who normally would have entered seminaries have been drafted. There has been much exaggeration in the public press regarding the loss both of colleges and seminaries. The facts as they stand are striking enough. **Reports carefully compiled from 86 seminaries indicate a net loss of 557 regular students. In 1916-17 total attendance was 4,888; in 1917-18 total attendance in these same seminaries was 4,331. This represents a loss of 11.4%. As there are 127 Protestant Seminaries and the loss in Catholic Seminaries seems to have been quite as heavy, about 1,000 less men entered professional training for the ministry in 1917-18 than in the previous year. This effect of the war is far greater because the heaviest losses uniformly occur in the beginning class. This is consequently a permanent loss to the profession which will be correspondingly weakened for the next twenty-five years.**

The varying attitudes on the legal status of the ministry in relation to the draft indicate some confusion as to the proper course to take in view of these facts. Animated by patriotic motives, the Federal Council of Churches requested the government not to exempt men from military service on the ground of seminary attendance and the Presbyterian Board advised its students not to avail themselves of the exemption privilege. On the other hand, impressed by foreign experience, the government and leading educators have constantly held that college and professional training should be interfered with as little as is consistent with the prosecution of the war. Presumably on this ground seminary students have been exempted and medical men allowed and even urged to finish their course. Both from the standpoint of state and nation, unless we are contemplating a serious shortage in professional leadership after the war, it would seem wise to maintain to the highest degree the normal supply of the men in training. If, however, it proves desirable to sacrifice the future to the present war emergency, we should do so with full knowledge of what the future effects inevitably will be. Certainly a serious shortage of ministers will result from the present conditions of demand and supply.

## SHORTAGE IMMEDIATELY PRECEDING THE WAR

The Church might contemplate an emergency shortage of ministers under war conditions with a reasonable expectation that this was purely temporary, were it not that **before the United States entered the war there was abundant evidence of a proportionate, if not an actual, diminution in the ministry.** It is estimated that there are about 150,000 churches and 170,000 ministers in the United States. For example, the



Northern Baptists have 12,000 churches and approximately 10,000 ministers. The Presbyterian Church U. S. A. has 9,751 ministers; the Congregational Church 5,660; the Methodist Church South 8,086; the Protestant Episcopal 5,598; the Disciples 5,000 white ministers, and other denominations corresponding quotas. In addition, the Catholic Church has approximately 19,000 priests in this country. (The 1906 church census report shows 164,830 ministers, including Catholics.) Again, it is commonly estimated that in a normal year about 4,000 candidates are required to supply vacancies caused by death, disability, or loss to other occupations. This estimate is probably too low.

Four thousand new preachers a year, the number commonly estimated, would be insufficient merely to replace the existing supply of 170,000 preachers, unless the average term of service was  $42\frac{1}{2}$  years. As Dr. Steltzle and others quote the number of preachers as 200,000, this would require an average pastorate of fifty years, which is utterly absurd. The probability is that 170,000 is a liberal estimate of ministers in the profession, and 4,000 is altogether too low an estimate of the number entering each year. 4,500 per year would not be too many to maintain the present supply.

Figures from the theological schools show that the supply by no means measures up to the demand. A tabulation of graduates of seminaries in 1916-1917 indicated that 44 seminaries furnished only 760 graduates. Reports from 80 seminaries in 1917-18 indicate that there are 1,221 members in the graduating classes. As there are 127 Protestant seminaries in the country, it is evident that their total **output of graduates for a single year does not run much above 2,000.** (For purposes of comparison this may be set over against the government report of 1889-90, which reported 1,372 students graduating from 145 seminaries out of a total of 7,013 students.) The total attendance of 110 Protestant seminaries in 1916-17, which may be regarded as a normal year, was 5,968, so that even if all the students completed their 3-year course, the supply would approximate only 2,000 per year. Catholic seminaries have about 6,000 students in a six-year course which does not permit of graduating more than 800 per year at the most. The remaining supply are those with partial theological training (the Methodist Church South reports 10% of their ministry in that class), those with college training only, and a large group which have had neither college nor seminary advantages. It is apparent, therefore, that the supply by no means measures up to the demand. This fact is further confirmed by the reports from individual denominations.

The **Methodist Episcopal Church** estimates its need as about 1,000 new men a year. The **Presbyterian Church North** reports twelve fewer men ordained in 1917 than were lost by death and dismissal and if it did not annually receive a large number of ministers from other denominations, it would have a con-

spicuous deficiency. During the last five years, 661 ministers were received from other churches. **The Congregational Board** states its situation in 1917 as follows: "Our church faces a very serious shortage of ministers. 116 of our 424 theological students graduate in June and this number does not begin to supply our demand for preachers and missionaries. We receive from all sources about 125 Congregational pastors and we lose from death and withdrawal in the neighborhood of 250 each year. Last year the American Board was compelled to draw 43% of its ministerial recruits from other denominations and left twenty-seven places unfilled. Had it not been for the more than 2,000 ministers who have come to us from other denominations in the last twenty years, Congregationalism could not have done its work." The **Presbyterian Church U. S.**, through its Board of Education, in a recent bulletin reported 1,010 fields vacant in 1914 and a net gain of only 250 ministers for the last ten years. It is calling for 200 men right now. For the **Methodist Church South**, Dr. R. H. Bennett, Secretary of Ministerial Supply, states that the shortage of ministers continues to increase alarmingly. The denomination has received during the year 1917, 316 men as compared with 320 last year, but one of the strong Conferences reports no applicants, while other Conferences report a great decrease. The itinerant system gives ministers to every church, but 600 churches are being filled by supplies. A considerable shortage is reported by the **Baptist Church South**. This is especially true in Virginia where 242 out of 1,115 churches are without pastors. Eight superintendents in the **Friends** denomination report a decided need of men; and the **Evangelical Lutheran** regard the present situation as critical. The **Lutheran General Synod** in 1917 recorded forty deaths in its ministry, twenty-seven graduating from seminary and forty-one entering seminary. The Board of Education of the **United Presbyterian Church** writes: "Unless something is done to increase the number of students for the ministry, there will be more vacant congregations." There are possibly 800 vacant pulpits, mostly small churches, in the Presbyterian Church South. Out of 1,600 congregations among the **Reformed Church** in the United States about 100 are without pastors. Omaha Seminary reports 2,500 Presbyterian churches in the ten states immediately west of the Mississippi with only 1,500 available ministers and estimates that after proper grouping of churches, fully 600 additional ministers are needed in this field. The fact that the number of ministerial candidates is by no means keeping pace with the increase in communicants in the **Protestant Episcopal Church** in 1915-17 has caused real concern as to the future supply of clergymen. Thirteen per cent less men were ordained in 1912 than in 1890 and it is estimated that, including bishops and chaplains and those not regularly engaged, only 4,110 ministers are left to man 8,054 stations. The Board of Education regards this situation as alarming in the highest degree, especially as half of the men entering the Episcopal ministry today are importations, coming from families outside of the church.

In short, the consensus of opinion of some sixty theological seminaries which replied to inquiry from this office, confirmed by reports from various Boards of Education and by findings of Rev. Paul Micou, formerly head of the Theological Department of the International Committee of the Young Men's Christian Association, point to a distinct shortage in the supply of the ministry even before we entered the war.

Among those who were satisfied with the situation numerically, there was a general feeling that the grade of the ministry, although improving educationally, must be still further developed. Bishop Nicholson estimates that the Methodist Church needs to replace 30% of the ministry with trained men as



that per cent have had no theological training. The church has no vacant pulpits but 20% are filled by supplies. The Secretaries of the Board of Education and of Ministers' Benefit Funds for the Northern Baptist Church both feel that the number is ample, but of trained men inadequate. They have a large number of vacant pulpits and also a large number of ministers without churches. Replies from the Protestant Episcopal Church on this point indicated that there were altogether too many churches with small men.

### HISTORICAL SUPPLY OF THE MINISTRY

There is ample evidence that the ministry was proportionately stronger in numbers during the last century than it is today.

A much larger proportion of college graduates commonly entered the ministry and it was the leading profession among college graduates from 1642 to 1780 and from 1820 to 1840. At the end of the century the ministry was overtopped by teaching, commercial pursuits, law, and medicine in its attraction for college graduates.

The proportion of ministers to the general population has evidently declined. In 1840 there was in the Presbyterian Church South, one candidate for every 24,000 of the population. Today there is only one to 67,947 of the population in the south.

Similarly the ratio of candidates for the ministry to communicants has steadily declined. Since 1825 the normal proportion for the Presbyterian Church U. S. A. has been one candidate to every 800 church members. In 1903 it had dropped to one candidate to 1,432, the lowest mark in church history, and in 1913 the ratio was still one to 1,221 members. Since 1869 the ratio in the Presbyterian Church U. S. has been an average of one to 609 members, fluctuating from one to 441 in 1893 to one preacher to 846 members in 1881. President Raymond, speaking for the Methodist Church, North, said: "If we compare the number of our theological students with those of other denominations we find that while the Congregationalists have twelve to every 10,000 of their membership, the Presbyterians eleven, Episcopalians eight, Lutherans a little less, Baptists not quite three, Catholics less than two, the Methodists have a fraction more than two for every 10,000 members.

Comparing now the proportion of clergy to communicants for a period of years we find that the number of communicants in each of the leading denominations has increased faster in proportion than the number of clergy. This is clearly demonstrated by the following table, compiled by Rev. Paul Micou, which states for years and denominations the number of communicants per minister.

	1885	1900	1915
Baptist .....	153	138	158
Congregational .....	103	113	130
Presbyterian U. S. A.....	117	134	156
Presbyterian U. S.....	126	151	179
Lutheran .....	235	248	251
	1884		1916
Methodist .....	141	166	201
	1886	1901	1915
Episcopal .....	112	148	182

This indicates in thirty years a proportionate falling off in the ministry in each denomination reported and an average decrease in the ratio to communicants of 31%.

The proportionate falling off in the ratio of ministry to population and church communicants does not necessarily mean an actual decrease in the number of men in the profession. During the last quarter of the Nineteenth Century there was a reasonable increase in the number of students in theological seminaries, as is indicated by the following figures from the United States Bureau of Education: In 1875 there were 5,234 seminary students; in 1880 there were 4,569; in 1890, 7,013; in 1895, 8,050; in 1905 the number dropped to 7,411, but increased again in 1908 to 9,583 students in 156 seminaries and in 1910 to 9,806 male students. The striking loss from 1895 to 1905 is confirmed by figures from the Presbyterian churches.

## SOURCE OF SUPPLY

From the earliest days of higher education in this country, from the founding of Harvard "dreading to leave an illiterate ministry" and Yale with its motto "For Christ and the Church," on down through the time of the haystack prayer-meeting, the supply of ministers and missionaries has been bound up with the college.

Of the members of the first twenty classes from Harvard, 50.8% were ministers and of the first ten classes from Yale, 73.2%; from Princeton 51.8%; Dartmouth 46.5%. As college curricula broadened during the following century, there was a steady decline in the proportion of graduates entering the ministry, averaging only 5.9% for the last decade of the century. This does not mean that there were fewer educated ministers, but simply that the ministry had ceased to monopolize education. From the standpoint of the church, the college was still the great source of supply. Out of 22,927 men graduating from 42 Presbyterian colleges up to 1914, 6,044, or 26.4%, are ministers and 714, or 3.1% are missionaries. The Lutheran General Synod reports that 341 out of 1,024 graduates of their five colleges from 1906 to 1916 entered the ministry. The Methodist Episcopal Board of Education was able to state in 1914 that 30 to 35% of the male graduates of Methodist colleges in recent years intended to enter the ministry.

Undoubtedly, the proportion of college graduates entering the service of the church has rapidly decreased during the last generation and will decrease as higher education is democratized to provide preparation for all types of professional and general activities.

**Looking from the viewpoint, not of total college graduates, but of the total number in the ministerial profession, the college is still far and away the great source of supply.**

In 1910 Secretary J. W. Cochran, of the Presbyterian Board of Education U. S. A. estimated that the church colleges furnished 80.9% of the ministry and 84.8% of the foreign missionaries. The College Board asserts that colleges give to the church 90% of its ministers and 93% of its missionaries. A similar figure is quoted from the Methodist Board, which reports that 90% of their ministerial and missionary leaders come from church schools. The United Presbyterian Church has set the figure for its ministry from its own colleges as 61.7% and from other Christian colleges at 24.6%, basing this estimate on

a study covering more than a thousand ministers. Dr. Mott said in 1914, that of 1,821 college graduates recently in leading seminaries, 1,707 came from the denominational college.

In a similar way the mission field is indebted to the college for its supply of missionaries. A study of comprehensive missionary reports for a decade from 1906 to 1916 shows that 2,261 missionaries have come from church institutions, public institutions supplying only 312 during the same period.

In the earlier year the proportion supplied was 66%. In 1915 the proportion of missionary recruits who came from colleges was 65%. A study from another source in 1914, reported by Bishop Hendrix, indicates that of 2,084 missionaries, 1,609 came from church colleges. In some denominations the proportion is even higher than this average. In the years 1914 and 1915, the Presbyterian College Board reports 92% ordained missionaries and 66.5% of their unordained missionaries as coming from colleges under that Board. Up to 1914, their 42 colleges had sent out 1,088 missionaries. 76.9% of the United Presbyterian missionary forces up to May, 1916, are graduates from Christian colleges; 215 out of 2,708 male graduates of five colleges entering foreign work. The estimates of the Student Volunteer Movement for the quadrennium up to 1915, set the proportion of missionaries from church colleges at 82%.

It must be acknowledged, therefore, that while the exact proportions vary from one denomination to another, from one college to another, and to a certain extent from year to year, that **both the ministerial and missionary supply would utterly fail the nation were it not for the continuous contribution of the Christian college.**

In some cases the record of individual institutions is a brilliant contribution to church history. The Methodist Episcopal Church has a small Christian college in New England, which in the hundred years of its existence has never exceeded 100 students at a given time, but which sent out 542 clergymen, 74 missionaries, 102 college professors, 32 college presidents. One-third of the present ministerial forces of the Synod of Virginia received their training at Hampden-Sidney. Out of a total alumni group of 625, Hope College has furnished 316 ministers and 53 missionaries. The records of Monmouth and Westminster Colleges are almost as exceptional. In a period of five years, Northwestern University sent out more foreign missionaries than all the state universities of the country combined.

A second source of ministerial supply as yet relatively small in its output and only partially developed, is the group of independent and tax supported institutions.

It seems desirable to include the independent with the latter class in this connection, because such schools as Harvard and Yale have long since ceased to maintain the religious atmosphere which characterized their earlier history and are turning out only a minimum number of professional religious workers. Of the Yale class of 1916, numbering 325 men, only nine were preparing for the ministry and of the Princeton class for the same year only eleven.

Undoubtedly this field has been neglected. It is a well known fact that

there are more students from the homes of leading denominations who are being educated in tax supported institutions than there are in their own denominational colleges. At present the church gets a small number of religious leaders from these schools, the exact percentage being variously estimated, but the general proportion undisputed. Dr. Cochran in 1910 set the proportion of theological students from state universities at 6.6% and of home missionaries at 6.3%. 5.8% of the United Presbyterian ministry is supplied by state and secular colleges. Thirteen per cent of the Student Volunteer Band, for the 4-year period, 1910-1914, were graduates of state schools. A study in 1915 of eleven seminaries representing six denominations with 1,165 students indicated that only 96 of these came from state institutions. In 1906 in ten typical state universities, only four out of 1,000 graduates were preparing for the ministry. It was reported by Dr. Mott that state institutions supplied but 114 out of 1,821 college graduates recently attending leading seminaries. In a voluminous list of 29,404 graduates of the University of Illinois up to 1917, only 83 are classified as ministers and six as missionaries. The College Board of the Presbyterian Church, which keeps very accurate figures regarding distribution of alumni of its colleges, credits only 6% of the supply of Presbyterian ministers to state institutions. **The much needed work of student pastors is improving this situation materially and they have a distinct value as recruiting officers among 50% of the children of the church who would not otherwise be reached in college.**

The third source of supply which represents a lower grade of preparation is that miscellaneous group which has not had the advantage of college training. Of those in the seminaries, 66.5% are college graduates and 84% have had some college training. Practically all the remainder, with the exception of a few students in foreign seminaries, are graduates of high schools. **It is evident, however, from the comparatively small number of graduates of theological schools in relation both to the total number of ministers in the country and to the estimated demand each year, that a very large proportion of the ministry is recruited from the ranks of those who lack either college or seminary training, or both.**

### EDUCATIONAL PREPARATION OF THE MINISTRY

As we have partly intimated, the demand for the ministry in the minds of many church leaders is in reality a demand for a better trained ministry. In so far as theological schools may represent the entire profession, the educational preparation of men may be reported as fairly satisfactory in recent years. In 1890 the government reported for 112 seminaries a total attendance of 7,013—1,559, or 22% of whom had their college degrees. In contrast with that, we find in 1914-15 that 3,387 students, or 66.2% of the attendance in 86 leading seminaries had their college degrees. In the following year 3,500, or 66.7% were college graduates, and in 1916-17 the figures for 95 seminaries, including low as well as high grade institutions, indicates a total of 3,703 out of 5,566 students, or 66.5% with diplomas from college. Including those

who attended college without securing a degree, the percentage runs as follows: In 1914-15, 4,558, or 87.1% of 5,117 in 86 seminaries had received college training. The following year 4,544, or 86.5% had been trained in colleges, and in 1916-17 reports from 100 seminaries totalled 4,864, or 83.4%, out of an attendance of 5,832 who had been trained in college. In addition, it is fair to call attention to reports from 26 seminaries stating that 440 men in addition to those reported with college degrees and college training were graduates of high schools. In short, with the exception of a very few foreign language seminaries, practically all of our theological students are high school graduates, two-thirds of them are college graduates, and more than four-fifths of them are men with college training. This represents a standardizing of ministerial preparation of a reasonably high grade.

The prospect is by no means as satisfactory when we look at the proportion in the ministry as a whole.

Dr. A. W. Taylor, reporting a study of the Disciples of Christ, at the end of 1916 states: "Out of 5,000 white ministers, 2,250, or 40%, have college degrees; 1,450, or 23%, spent some time in college, or graduated from a school doing less than full college work; 1,600, or 32%, have no college training. One-half of these have never even received training beyond that given in the rural grade school; 400, or 8% of the entire ministry, have done graduate work." Dr. R. H. Bennett collected in 1914, reports on the education of 3,517 preachers in the **Methodist Church South**, resulting in this table:

Number receiving elementary education only.....	11.25%
Secondary school, partial course .....	46.43%
Secondary school, graduates .....	21.97%
College training, none .....	44.03%
College training, partial course .....	29.95%
College training, graduates .....	26.22%
Theological training, none .....	84.14%
Theological training, partial course .....	10.31%
Theological training, graduates .....	5.55%

The United Presbyterian ministry makes a good showing in this respect. A canvass of 1,036 preachers in 1914 showed that 94.5% were graduates of colleges and that many of the remainder had done some college work. The Methodist Church North is seriously concerned over this situation. In 1916 one Conference reported that in the Eastern section only 36% of the men received were college graduates; in the central section 50%. One of the Fall Conferences expresses concern that "a dearth of men with sound educational foundation present themselves. Some have come with the highest motives, but are disqualified because of the lack of higher education." Another Conference states that out of a total of seventeen for admission, three had not gone beyond the common branches, seven had done nearly the equivalent of the high school course, and the remainder are advanced in years and have families so that they cannot undertake further education. As to the training of missionaries, the Methodist Church in 1917 sent out 108, 76 of whom had had the full college course.



These facts point uniformly to a low standard of education in the ministry at large as distinct from that proportion which has had seminary education. When we consider further that the seminaries supply only about half the men in the profession, the situation is analogous to what we would find in the medical field if half of our physicians were permitted to practice without taking their training in a standard medical school.

This situation has resulted in two important tendencies. On the one hand, there has been pressure to let down the bars, admitting untrained men to the ministry and on the other hand a moderate effort to meet the situation by various extension activities of the seminaries.

As to the former, one Methodist Conference states: "If the rules of the discipline as to preparation were adhered to, we should have presented only six out of twenty-five applicants last year and only six out of seventeen this year. In both years men are asking for admission who have not completed the common branches of grammar, arithmetic, and geography." In 1917 the Presbyterian U. S. A. Committee on Supply reported: "In some sections of our Church great leniency is shown in admitting to our ministry men who have had little training to fit them." In the Fall of 1916, the Protestant Episcopal Conference on Education passed the following resolution:

"RESOLVED: that this Conference commends to the Convention the wisdom and necessity of reminding pastors of their grave responsibility in testing men who have come to them seeking ordination to the ministry." Reports from the Reformed Church U. S., United Presbyterian Church, the Lutheran United Synod, and the Presbyterian Church South, indicate that educational standards are closely adhered to. Doubtless, in many denominations the pressure to admit untrained men is constantly present and likely to increase with the effect of the war.

A very marked tendency toward improvement through extension work is found in several denominations. In general the **Presbyterian Church South**, the **Lutheran United Synod**, and the **Protestant Episcopal Church** are opposed to any half-way substitute for resident work in seminaries. The Boards of the **United Presbyterian**, **Reformed Church in U. S.**, and the **Friends** denomination, are in favor of further development of correspondence departments in connection with their seminaries. Such correspondence work is being offered by theological schools of the **Northern Baptist Convention**, particularly Crozer Seminary in Pennsylvania. This movement has received its greatest impetus in the South, where perhaps the proportion of untrained men is highest. Dr. Frank Seay, of the **Southern Methodist University**, states the case for his church: "The vast majority of Methodist preachers for many years to come are not going to get theological training in the schools. They must be reached by some form of extension work. The great agencies for these are correspondence schools and summer schools of theology or preachers' institutes." Both of these agencies have been considerably developed in that denomination and are now being co-ordinated. 958 men are now enrolled for extension courses. The **Southern Baptist Church** has also conducted in several states, Bible Institutes which last from ten days to a month.

It would seem desirable to extend activities of this sort, not as a substitute for resident training, but as a supplement to it. At best, however, this is but a halfway educational measure.



The official attitude of the various organizations on this point may be inferred by the Canons which cover ordination and acceptance of candidates.

The Baptist Church, both North and South, the Friends, and the Disciples of Christ have no authoritative rules specifying the educational pre-requisites to ordination. Some State Committees in the Northern Baptist Convention are seeking to establish a new standard by which men must have a college education. The rule of the Reformed Church in the United States is that each candidate shall have completed his education as far as the sophomore year before taking a theological course. The regulations of the Lutheran Church South, while determined by each Synod, are fairly represented by those of the Synod of Georgia. They include in the examination Hebrew and Greek as well as Missions and Christian Sociology. The rule is that men must obtain a college degree and then pursue a full course before they apply for ordination. Ordination in the Episcopal Church also includes both Hebrew and Greek, although some dispensations are provided. The various branches of the Presbyterian Church have uniformly maintained a high standard. The qualifications of the United Presbyterian, while general in statement, are evidently rigid. The Presbyterian Church South has regulations enforced throughout the organization as early as 1882. The Presbyterian Church U. S. A. took action through the General Assembly regarding ordination—"A long and thorough preparation in academy, college, and seminary are as requisite as piety and native talents." In 1900 the General Assembly authorized Presbyteries to insist more strenuously on college graduation before seminary study. Successive legislation touching this question has been enacted in 1904, 1905, 1912 and 1913. The Methodist Church South also reports specific requirements.

The above statement of regulations perhaps should be qualified by provisions which are made for exceptional cases. Such provisions, although carefully safeguarded, are allowed by the United Presbyterian, the Lutheran South, The Presbyterian Church U. S., the Reformed Church in U. S., and the Episcopal Church. The Council on Education of the Episcopal Church has examined this matter carefully in 1916 and finds that the Canons permit a dispensation from Hebrew more readily than from Greek and Latin, so that examining chaplains find the relative status of candidates to be very unfair. They have therefore recommended a change in the Canon making possible specialization by providing fair equivalents as a condition of dispensation.

On the whole, church constituencies are reported almost uniformly as favorable to an educated ministry. Several denominations have a fairly adequate standard in the formal regulations. The lack of standards on the part of many organizations seems to be as dangerous as the abuse of those standards which now exist. For the most part, adequate seminary training is available and the preparation of men in the seminaries steadily improving. The educational problem which concerns the church in standardizing the ministry is to get a larger proportion of its men to the seminary, or failing in that, to get a larger proportion of the seminary to its men through correspondence courses and institutes. Up to the present time, greater emphasis seems to have been placed on the former phase of this problem than on the latter. It is

fairly evident from the large number of ministers who fail to measure up to the educational qualifications both of the Canons and the seminaries that there is a very broad twilight zone between the ministry and secular life, and the question still remains whether it would not be better to press for more rigid educational standards of the ministry, even at the expense of numbers.

## SECURING THE SUPPLY

Aside from the obvious fact that a steady program of recruiting through Education Days and Board activities, etc., is necessary, there are a number of elements in past experience which throw light on problems connected with this question.

In so far as the vocations of the parents of our present ministry indicate a source from which new supply may be drawn, it is significant that the fathers of 33% of the ministry in the Presbyterian Church North were farmers and of the Methodist Church South, 66.7%. The Presbyterian Church South in 1916 reports that the fathers of 415 out of 868 preachers questioned were farmers. This is further confirmed by recent study of 100 men in Rochester Seminary, in which it was found that 50% were sons of farmers and 20% sons of ministers. **The farm is by far the largest vocational source contributing to the ministry. Second only to that is the supply of ministers sons.** (18% in the Presbyterian Church North, 11.8% in the Methodist South, and 15% in the Presbyterian Church South.) No other professions or occupations compare with these two in turning their children to the church.

The question of when men turn to the ministry is even more vital. Some light is thrown on this point by recent vocational studies in various parts of the country. President Vincent found that of 1,340 undergraduates at the University of Minnesota, 70% chose their future field of work before entering college; 12% when they entered college, and all but 11% before graduation. A similar tendency toward early preference was revealed in a study by Dr. Kepple, covering classes in Dartmouth and Columbia. Out of 493 men, 216 had decided their occupation before entering college and had not changed later. A Rochester study reported that two-thirds of the men chose the ministry between ages of eighteen and twenty-one. For those who decided in college, the junior year seemed to be the critical time. With more specific reference to the ministry, the Methodist Church South made an elaborate study which demonstrated that seventeen years is the average age at which their men felt called to the ministry. A similar study in the Presbyterian Church South, covering 894 ministers, indicated that 110 chose that vocation before they were sixteen years of age; 477 before they were twenty-one, and 524 before entering college. These facts should serve to stimulate

definite provision for recruiting before the boy has passed the normal age in which such choices are made.

The dominant part which the college plays in supplying an educated ministry raises the question as to how many make their decision for that profession while in college. The Methodist Church North in 1915-16 found that 22% of its college trained ministers made their life work decision while in college. Presbyterian Church South credited 146 choices to the college out of 746 ministers reporting. The United Brethren Church finds that the larger number of its ministry chose their vocation during student days in church schools. Dr. A. W. Taylor, of the Disciples Church, estimated 1,200 men in their colleges studying for the ministry in 1916. However, he believed that not more than 60% of them would graduate out of the college into a ministerial career. A similar estimate is advanced by the President of Gettysburg Seminary (Lutheran) who stated that the colleges lost 10% of candidates entering and gave 5%.

The college field has been systematically cultivated, not only by the Boards, but by the Y. M. C. A., which in its last report indicated that the question of life work had been presented in 354 colleges, including in a larger per cent of those definite presentation of the ministry. Out of the decisions which were reported, 63% were for the ministry, 26% for missions, and only 11% for Association work and social service. **It is not clear that an equally effective presentation of the ministry has been made to those not yet of college age.** Responsibility for this work would seem to fall on the advertising activities of Boards, the local pastor, and the Sunday School.

### LOAN FUND POLICIES

The problem of securing ministers has been complicated by the constant call for trained men. Recognizing that adequate training is expensive both in time and money and that the professional remuneration to which it leads is small, the Church Boards of Education have actively promoted a system of insuring to their students financial assistance in this emergency. The extent to which this system of subsidizing candidates has developed is very considerable.

From 1866 to 1913 the Presbyterian Church South aided 2,217 candidates to the amount of \$755,344, and in 1917 loaned to students \$55,089. 407 students are still enrolled as candidates in various stages of preparation. Again, the Presbyterian Church North has given very considerable aid, amounting in the last ten years to \$884,262 loaned to 9,333 candidates. In 1917, 845 candidates under the Board received \$81,202. 76 of these were in preparatory, 426 in college, 343 in seminary. In 1917 the Reformed Church in America assisted 89 men to the amount of \$16,236. These candidates were equally divided between seminary and college. The United Brethren assisted 247 men. The system of loan funds is not as fully developed among the Baptist and Congregational groups as in the other large churches. In 1916 the Baptist Northern Education Society distributed \$9,524 among 68 men in seminary and 24 in college and academy. The

Baptist South arrange in exceptional cases to give board and room and give free tuition in college and seminary, if necessary. The Congregational Society assisted 197 theological students to the amount of \$9,017. Comparatively little assistance to candidates is rendered by the Methodist Church South. Since 1906 some 64 men have received loans from the Williams Fund to the amount of \$7,740, but other funds available are small. Unquestionably the Methodist Church North has developed this system of loan subsidy to its highest point. Up to October 30th, 1917, 24,817 applicants for the ministry had received aid amounting to \$2,032,000, of which **\$859,750 had been returned**. On November 30th, 1917, the loan fund in hand amounted to \$1,552,462 and 2,062 students had been aided during the year to the amount of \$108,112. These students were distributed 336 in preparatory, 1,327 in college, 360 in theological and 39 in professional work. The Methodist Board does not require that each recipient shall be preparing for the ministry. About 25% were looking forward to teaching and an equal number to other callings. By far the most striking feature of the Methodist administration has been the **large percentage of loans returned, amounting to about 50% in the last quadrennium**. An important feature of the actual operation of these funds is involved in the amount assigned to each candidate. Taking the latest averages reported, the Methodist Board North loaned \$52.43 per man; the Presbyterian Board U. S. A. \$94.60; the Reformed Church in America \$170; the Congregational Church \$45; the Baptist North \$98 on the average. It will be seen, therefore, that a standard practice in this respect has not been evolved. The regulations under which the various funds are administered are represented in the following tabular statement of the system.

## LOAN FUND REGULATIONS

### Who Provides Beneficiary Aid?

It is a common practice for separate institutions to assist students, especially ministerial candidates, from the income of local funds. This is true of practically all denominations.

Some denominations provide assistance not only by schools but by districts. The Baptist North has an educational society for New England and another for New York, each of which aids students within its territory. The Southern Baptists also handle their assistance through an education board for each state. This territorial autonomy is also an essential factor in ministerial aid by Synods of the Presbyterian Church. Some annual Conferentes of the Methodist Church have independent Conference Boards which assist ministerial students in the respective Conferences.

Of the various denominations in the Council, the following have no general loan fund beyond local types described above: Baptist North, Baptist South, Lutheran (all three Synods), Protestant Episcopal, Disciples, Christian Convention (American), Friends, (Reformed in United States not reported).

The remaining Boards—Presbyterian U. S. A., Presbyterian U. S., United Presbyterian, Congregational, Methodist Episcopal, Methodist South, give aid to students through their Boards of Education, as do the United Brethren and Reformed in America.

### Forms of Assistance Rendered

At present the United Presbyterian and the Reformed Church in America assist students by grant only. (The latter uses a loan form, which is canceled if conditions are met for five years.)

The Congregational, Presbyterian U. S. A. and Presbyterian U. S. offer both loans and grants. Those Boards which loan only include the Methodist South, Methodist North and United Brethren.

### To What Class of Applicants

Assistance is rendered to preparatory students by the Presbyterian U. S. A. (decreasing in number, but the Board also assists negroes and Indians), the Methodist North, the Methodist South, and in two cases by Reformed in America. The Boards which render aid to ministerial candidates in college include the Congregational (sophomore up), United Brethren, Reformed Church in America, Presbyterian U. S. A., Presbyterian U. S., Methodist North and Methodist South.

Aid is granted seminary students by the Congregational Board, the Methodist North, Methodist South, Reformed in America, Presbyterian U. S. A., Presbyterian U. S., United Presbyterian, United Brethren, Reformed in America.

### Qualifications of Applicant

#### Economic Status.

Congregational—Pledge of financial need required and four questions on the financial status.

United Brethren—No specific regulations covering need.

Presbyterian U. S. A.—Approval of Presbytery required on estimate of income and need.

Presbyterian U. S.—“That he absolutely needs the loan to meet the necessary expenses for his education.”

Reformed in America—Married students excluded. Applicant examined on the necessity of his receiving aid.

Methodist South—No statement as to obligations, income, budget, and independence required.

Methodist North—Itemized statement of obligations, income, budget, and independence required.

United Presbyterian—Inquiry as to need and independence. This must also be certified by Presbytery.

#### Educational.

Congregational—College student must maintain standing of 75%. Theological student must be A. B., or exception.

United Brethren—Applicant must be recommended by faculty of school attended.

Presbyterian U. S. A.—Theolog must pursue course including Hebrew and Greek. Some exceptions.

Presbyterian U. S.—Recommendation of section and school required.

Reformed in America—Recommended by consistory and examined by Board. Reasonable standard of work required.

Methodist North—Statement of courses pursued, scholarship medium or high, recommendation of school.

Methodist South—Recommended by school attended. Periodical reports of work required.

United Presbyterian—B. A. for theologs and approval of Committee on Education.

## Religious and Moral.

Congregational—Good habits; specific abstinence from intoxicants and tobacco; aim, Christian ministry and full theological course.

United Brethren—Aim, ministry or missions. Right to withdraw loan for unworthy conduct.

Presbyterian U. S. A.—Evidence of character and purpose.

Presbyterian U. S.—Endorsement of school as to character; endorsement of session; pledge of Christian work "whether in the ministry, as a teacher, or in some other worthy vocation."

Reformed in America—Recommendation by consistory and by Board.

Methodist North—Two endorsements of character required, for local pastor and official Board.

Methodist South—Satisfactory evidence from pastor and presiding elder touching character. Recommendation by school and conference.

United Presbyterian—Recommended by section for piety and motives and freedom from expensive and injurious habits. Abstinence from tobacco required.

## Church Connections.

Methodist North—Membership required.

Congregational—Statement of membership requested.

United Brethren—Must be in school of denomination.

Presbyterian U. S. A.—No statement.

Presbyterian U. S.—Membership of Presbyterian U. S. required.

Reformed in America—Member of evangelical church for one year and member of Reformed Church at time of application.

Methodist North—Member of Methodist Church.

Methodist South—Member, and candidate for ministry.

United Presbyterian—Member of U. P. or closely related body for one year prior to application.

## Restrictions on Aid

AMOUNT			
	Amount	Method of Payment	Rate of Interest
Congregational	\$50	Semi-annually.	
United Brethren—Maximum			
Fresh.	\$50	3 installments.	6% after maturity.
Soph.	60		
Junior	70		
Senior	80		
B. A. Theolog	150		
Presb. U. S. Max. per year	100		Specified in obliga-

Specified in obligation.

Note: In case of prompt payment after entering ministry, int. remitted for 2 yrs. after grad. and 4% thereafter.



Presb. U. S. A. \$75 to \$150.

Ref. in Am. Maximum \$150. (May withdraw for cause.) 4%.

Meth. North—

Maximum \$100 in col. per yr. (Max. for course, \$500.) No interest if paid within specified period.

Maximum 50 in sec. or (Max. for course, \$150.)  
training school.

Meth. South—

Maximum \$100 per year.

Maximum 500 total.

4% remitted if principal paid in 5 years.  
Williams fund 6%.

Un. Presb.—

\$150 1st yr. (No preaching.) (Grant equivalent tuition.)

100 2nd yr. (Half time preaching.)

50 3rd yr.

#### Duration and Renewal of Note

Regular	If Failing to Enter Ministry	Rate of Re-payment
Cong. Actual grant; nominally 3 yrs. without interest.	3 yrs. from date with 3%.	
U. Breth. Maximum 5 yrs. Bd. may renew, reduce or cancel.	Repayment with 6% due on leaving school.	Minimum \$50 or 20% per yr. after graduation.
Presb. U. S. A.	Repayment expected.	
Presb. U. S. Credit for mission work of amount salary falls below \$1,000.		To pay 25% minimum each yr. after college.
Ref. in Am. Grant after 5 yrs.	If leaving ministry within 5 yrs., note with interest in full.	
Meth. No. Repayment earliest possible date.		
Meth. So.	Interest rate raised from 4 to 6%.	At least \$5.00 per yr.
U. Presb. Grant made.		

#### ECONOMIC BASIS OF MINISTRY

Men do not go into the ministry for pecuniary reasons. This is a fundamental distinction between the ministry and other professions. On the other hand, men should not be kept out of the ministry for lack of funds to provide reasonable preparation, for the care of a family, and old age. In law and medicine the remuneration during the years of practice is sufficient both to warrant borrowing for preparation and saving for superannuation. Undoubtedly the best solutions of these problems for the preacher would be larger salaries all along the line.

Unfortunately, this prospect seems remote. Chas. Steltzle has well stated the existing situation in these words: "Ministers receive less on an average than the average mechanic. Thousands of them receive less than ten dollars a week. The average minister spent fifteen years in preparing, meanwhile paying his

own support, while the hod carrier, unable to read or write, receives more for his year's work, even though he learned his trade in a day and on that day received higher wages than the fully equipped minister." And as Dr. E. A. Welch, of the Methodist Church South, puts it—"That the preacher makes ends meet stamps him as the master business man of his time. He must spend more than the average man on dress, institutes, books, entertainments, and besides this must endeavor somehow to lay up a little sum for a small home when illness or old age comes." These statements are borne out by actual figures. The average salary for preachers in the Methodist Church South last year was \$1,037. The average salary of those graduating from Congregational Seminaries in the last two years was \$1,100. The average salary of ministers graduating from Yale and Princeton for a period of ten years was several hundred dollars less than the average of their classmates for the corresponding period.

**As ministers' salaries now stand, no proper provision is made in them either for preparation or superannuation.**

Out of this situation have grown two great movements supplementing the pastor's salary. The first of these is the effort described above to tide him over his period of preparation; the second, provision for old age benefits. With regard to preparation, some principles covering application of the system are becoming increasingly clear. First, no desirable man should be excluded from the ministry because of poverty alone. As Mr. Micou, of the Episcopal Board, has well stated: "90% of our candidates are from families of most narrow means. Why should not the Church do what the State does at West Point and Annapolis and is doing for its rookies? No volunteer should fear to find his professional training impossible for the lack of food, clothing, and maintenance." Second, loan funds should not be used as a bait to secure candidates, but as a means to assist them after they are secured. The statement of Rev. J. H. Odell that "if the denominations did not freely subsidize men, it would lead to clerical famine twenty years from now which is the best thing that could happen to the church," assumes a condition which is hardly warranted by the facts. Nevertheless, proper safeguard should be provided by presenting the claims of the ministry with the clear understanding of financial sacrifices which must be made, even if the period of preparation is made easier than in other professions. And again, it is unquestionably sound to render assistance in the form of a loan instead of a grant. This is conducive to self-respect on the part of the applicant and makes him a partner of the church rather than an object of charity.

The old age pension funds, as a second supplement to inadequate salaries, are equally important in the economic protection of the ministry.

Undoubtedly the sums needed will be very much larger than is commonly supposed. This is the experience of the Carnegie Fund for college professors.

Both preachers and professors are notably free from industrial accidents and habitual vices which shorten life. Dr. J. B. Hingeley says in February, 1918: "The Protestant churches have in their treasuries \$34,000,000 for preachers' pensions and are actively engaged in campaigns to bring this amount to at least \$65,000,000." At present these funds are distributed by denominations as follows:

Episcopal .....	\$ 8,500,000		
Methodist .....	10,000,000	Goal,	\$20,000,000
Presbyterian .....	6,560,000	"	10,000,000
Northern Baptist .....	2,000,000		
Congregational .....	1,900,000		
Methodist South .....	1,200,000	"	5,000,000
Lutheran, Gen. Synod.....	150,000	"	1,000,000
Lutheran Evangelical .....	265,000	"	500,000
Church of Christ.....	316,000	"	1,000,000

These figures are, of course, being increased from month to month, and the prospect is that they will strongly supplement existing salaries and together with provisions for assistance in preparation should go far to give the ministry its proper economic status as a highly trained profession offering at least a living wage.

### THE SITUATION AS A WHOLE

Setting aside all detail and seeking for the moment to visualize the entire problem, we note, first, a shortage of ministers which was becoming alarming before the war has been developed by the war into a serious emergency. There will be an acute shortage of ministers for some years even after peace is declared, unless means are taken to increase the supply or decrease the demand. Second, as a prerequisite to any extensive recruiting, the church must insure a living wage, covering costs of preparation and provision for old age, either by paying higher salaries, or by supplementing present salaries with adequate loan funds to insure preparation, and old age funds to protect the superannuated. Three definite alternatives are possible in meeting the impending situation. The demand for preachers can be reduced by systematic combination of small churches. Certainly church unity has been greatly stimulated by the activity of branches of the Methodist, Lutheran and Presbyterian denominations. The astonishingly large figures for transfer of pastors from one denomination to another are an evidence of informal unity, and Dr. Speer has significantly pointed out that men who go as chaplains will be pastors, not of a denomination, but of a nation. The way seems to be open for largely reducing the demand for preachers through greater co-ordination. A second alternative is to increase the supply by more vigorous recruiting. It is unquestionably desirable that the pressure of this emergency be presented to the church at large and that the claims of the profession be strongly presented to those of high

school senior age. The third alternative is the possibility of increasing the supply of preachers by lower educational standards. Undoubtedly if men cannot be secured for the seminaries, correspondence and institute work should be greatly extended, but at best this is an emergency measure which should be contemplated only as a temporary adjustment to war conditions. The general demand for an educated ministry and the exacting requirements of the profession, as well as the experience of other standard professions, point to the permanent necessity of maintaining facilities for education and standards for ordination as high as possible, even though the war may demonstrate the desirability of modifying in some respects the content of theological training.

sing  
edly  
nsti-  
ency  
nent  
and  
ence  
of  
high  
r of